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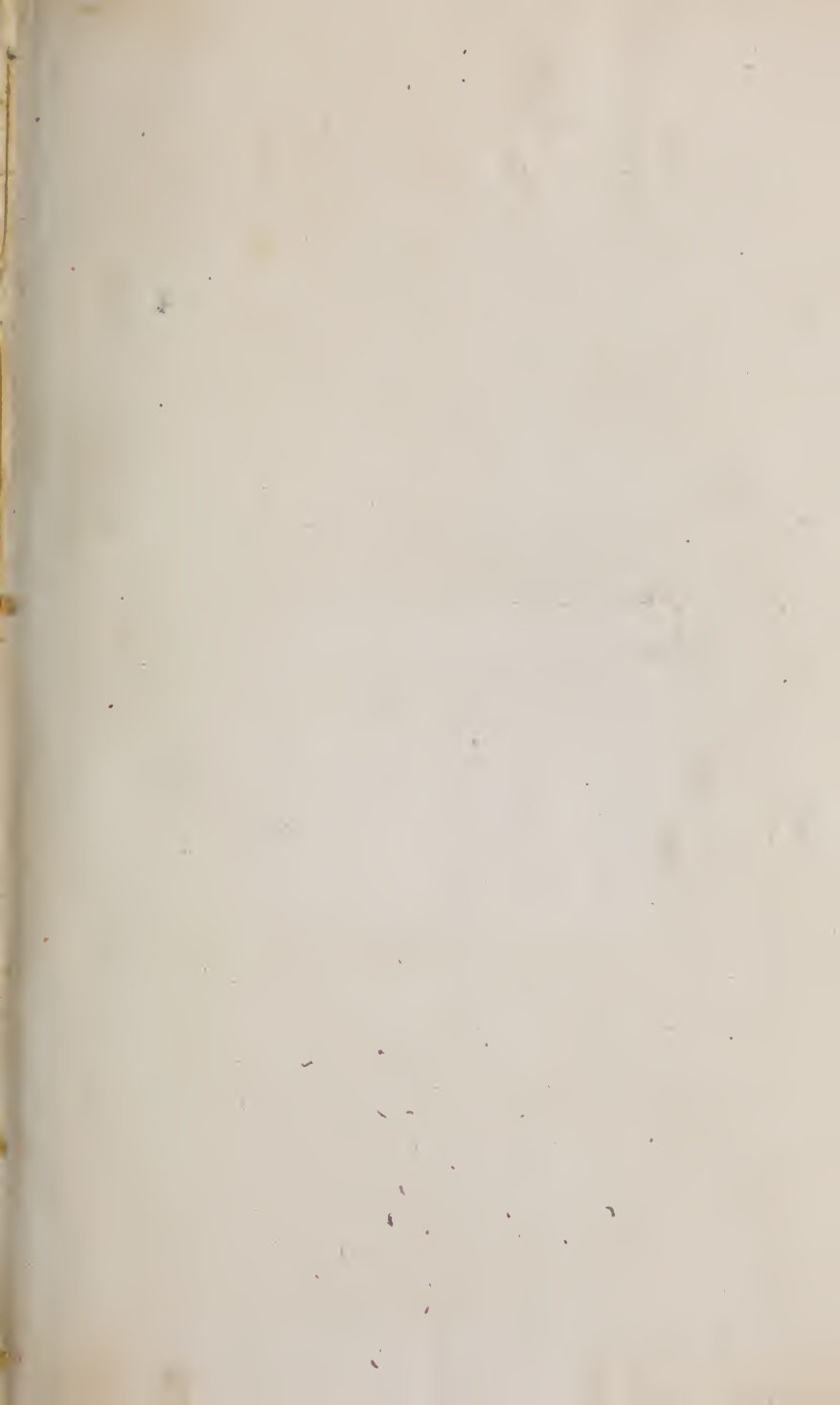
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# THE AFRICAN REPOSITORY.

VOL. XXIX.]

WASHINGTON, MARCH, 1853.

[No. 3.

## The Expedition by the Brig Zebra.

IN our last number, we published a notice of the sailing of the Brig Zebra from New Orleans on the 31st December, with 135 emigrants and two citizens of Liberia. We also noticed the fact of the cholera having broken out on board the vessel a few days after the sailing, and of the arrival of the brig in the Savannah river in distress, with the loss of the captain, mate, three seamen, and thirty-five of the emigrants. In our present number, we publish a list of the names of the emigrants, with a mark designating the names of those who fell victims to the desolating scourge. We have used every means in our power to ascertain the true cause of the cholera on board the Zebra; and from all that we have been able to learn, we are fully satisfied that the cause of the disease cannot justly be traced to any inattention or want of proper management on the part of our agents in New Orleans who fitted out the expedition. In addition to the correspondence published in the

National Intelligencer of the 5th of February, which will be found below, we give an extract from a letter from THOMAS ALLEN CLARKE, Esq. dated New Orleans, 31st January, 1853, as follows:

“I inclose a statement made by Mr. Richard Swain, Surveyor, and also one from Mr. R. M. Harrison, the ship-broker, from whom we chartered the Zebra. It is to my own knowledge that the water casks *were burnt out*. I myself saw part of the burning while in progress. I gave an order to the cooper to do the work, and it was reported to me as done, and the bill by me ordered to be paid.” The statement made by Mr. Swain is as follows: “The Brig Zebra is about 230 tons carpenters’ measurement, and by register is 199 tons. She had a clear hold fore and aft; having a house on deck for cabin, and a house also for sailors, and steerage passengers. She was full built, and would carry about twenty-three hundred barrels of flour;—a good vessel, fair sailer, coppered, and well found in sails and rigging. Has brought under the United States’ passage law one hundred and five passengers from Antwerp to the United States. I gave her a thorough examination on her arrival, and reported as above

Given under my hand and seal this 31st day of January, 1853.

RICHARD SWAIN, *Inspector.*"

The statement of Mr. Harrison, is as follows:

"NEW ORLEANS, Jan. 31, 1853.

I, R. M. Harrison, of the house of R. M. Harrison & Co., superintended the loading and fitting out of the Brig Zebra for Liberia, (as well as the fitting out of the Brig Julia Ford last year) and certify that the casks were burned out well, for both vessels, by the same cooper. The berths were the same kind of lumber and put up by the same carpenter; and in all respects, every thing for the Zebra was the same as for the Julia Ford. A portion of the passengers of the Zebra were lodged in the houses on deck. The lumber used was the only kind that is for sale here for such purpose, and the same as has been used for vessels carrying passengers to Chagres, San Juan, and California. The water was taken from the Mississippi river, and is said to be the best water for carrying to sea, and is always taken by vessels from this port, and mostly used by families in the city. On the day of departure, I remained by the vessel after the Committee had left, and saw her start. There was much fruit and sundry vegetables given to the emigrants by their friends on shore.

R. M. HARRISON."

By the above statement of Mr. Harrison, it will be perceived that the Zebra was fitted out as carefully as the Julia Ford was last year; the latter of which reached Liberia without any disease having been exhibited among the emigrants.

We have only to add, that it always has been our custom to put

the water for emigrants in sperm oil casks, after having them unheaded and burned out, by which the inside of the cask becomes charred, and much better fitted for keeping water pure and sweet than any other kind of casks that can be used.

The Zebra sailed from Savannah on the 10th February, in charge of Captain Hart, who took the place of Captain Mitchell, deceased. Our correspondent at Savannah informs us that the emigrants were all well and in good spirits; the vessel having been thoroughly cleansed and purified, and every thing necessary having been done for their comfort the balance of the voyage.

[From the National Intelligencer, February 5th.]

THE CHOLERA ON BOARD THE BRIG ZEBRA.

COLONIZATION ROOMS,

Washington, February 4, 1853.

GENTLEMEN: Will you do me the favor to publish the following letters? They relate to a matter in which many of your readers are interested. They vindicate the character and management of the gentlemen who fitted out the expedition by the Zebra.

There is one fact, in addition to what Dr. Hall has stated, which ought to be mentioned. The captain and mate and the crew of the vessel had their own water in the regular water casks of the brig, and did not of course drink the water out of the oil casks belonging to the emigrants. They also had their own cabin, and did not sleep in the berths of the emigrants; and yet, as we understand, they were among the first who died.

I have received a letter from Thomas Allen Clarke, Esq., Secretary of the Louisiana State Coloni-

zation Society, in which he says: "Never did an expedition go off from here so favorably. The captain and mate were particularly kind and considerate in their attention and management, and I looked upon their kind manner as a favorable augury. I fear the people must have been imprudent in their diet before starting. Mr. Harrison, the brig's agent, so says to me this morning."

Will you not request the papers which have published the paragraph alluded to to publish these facts also?

I am, gentlemen, yours, with great respect,

W. McLAIN,  
Sec'y Am. Col. Society.

—  
COLONIZATION ROOMS,

Washington, February 2, 1853.

MY DEAR SIR: You have doubtless seen in the papers of the day, sundry notices of the calamitous voyage of the barque Zebra from New Orleans, bound to Liberia, which put into Savannah in distress. It has been stated that the cholera, which broke out on board, was caused by the use of oil casks to hold water for the emigrants, and of unseasoned lumber in the construction of their deck and berths. As you are a medical man, and have made many voyages to Liberia with emigrants, and fitted out so many vessels for that purpose, I beg you will give me your opinion freely upon this subject, be it confirmatory of the reports as above or otherwise.

Please let me hear from you at your earliest leisure, and very much oblige,

Yours respectfully,  
W. McLAIN,  
Sec'y Am. Col. Society.

To Dr. JAMES HALL, Baltimore.

BALTIMORE,  
February 3, 1853.

MY DEAR SIR: Your favor of yesterday was this morning received, and I hasten to reply. The case of the Zebra had attracted my attention, and I have been surprised not to see the statement made in the papers either contradicted or explained. I have no hesitation in declaring, without fear of contradiction, that the use of oil casks was not the cause of the cholera on board the Zebra. I have fitted out from twenty-five to thirty vessels carrying emigrants to Liberia, have made several passages across the Atlantic with emigrants, in all of which a part, and in most cases the whole, of the water for the use not only of emigrants but cabin passengers was contained in oil casks, and I never yet knew of a case of cholera on board any vessel so fitted, nor of a case of illness of any kind that could justly be attributed to the use of oil casks. In addition, most of the vessels which transported United States troops from this port during the Mexican war used oil casks for their water, and I never heard of any cholera on board. I think so many instances ought to settle this point to the satisfaction of all. The production or generation of cholera from the use of unseasoned lumber for false deck and berths I consider still more preposterous. I have used seasoned and unseasoned lumber for this purpose as it came to hand, and never knew of any difference, or heard of any ill effects from the unseasoned. All accustomed to sea-faring life well know the extreme dampness of the hold of a vessel; that there is a constant evaporation from the bilge-water, as it is termed, swashing to and fro from the vessel's motion, causing often a visible steam

to rise from the hatches; that all utensils and pocket implements of iron or steel immediately blacken or rust at sea; and it can hardly be supposed that this extreme humidity could be greatly increased by the small quantity of unseasoned lumber used in a one-inch deck or berth board. Were the emigrants to sleep on bare damp plank, cold or rheumatism, or even fever might be the result, but hardly cholera. But the emigrants have their thick mattresses or feather beds, and cannot be at all injured from the slight dampness of common unseasoned lumber.

It was also stated in the paragraphs I saw that the berths of emigrants were in a most filthy condition. This is not a remarkable fact, when the cholera had been on board some ten or twelve days, probably two-thirds of the emigrants helpless with it, near one-third of the whole number dead, the captain and officers all dead too. It is almost a marvel that any were alive; that the vessel ever got into port. It seems to me that the cholera on board the *Zebra* depended in no manner upon the character of her outfit. It came on entirely too early for that. I have learned that it appeared the *third day* after her sailing.

The *rationale* of the whole matter no doubt is this: the cholera was in New Orleans and its vicinity when the vessel sailed. Many of the emigrants had imbibed the disease; it broke out on board soon after leaving port, under circumstances most favorable to its being communicated to others, (without raising the question of contagion;) it was so communicated, and unhappily proved extremely fatal—all of which, I believe, would have been the case had the deck and berths been con-

structed of dry sandal-wood, and the water been put up in glass. I beg you will not entertain a thought of any improvidence, bad management, or neglect of duty on the part of your New Orleans agents, until you have other evidence than the statements alluded to.

I am, very truly,

Your obedient servant,

JAMES HALL.

To the Rev. Wm. McLAIN,

Secretary Am. Col. Society.

—

Since the foregoing was put in type, we have received another letter from Mr. Clarke of New Orleans, in which he alludes to the fact of a vessel (the *Barque Nashua*, Capt. J. H. Mortimer,) having sailed from that port a short time previous to the sailing of the *Zebra*, bound to Philadelphia, but in consequence of the breaking out of the cholera among the crew—all of whom were attacked, and four died—the captain put back to New Orleans, had his vessel thoroughly cleansed, shipped a new crew, and made the voyage without further sickness on board.

Mr. Clarke also furnishes us with the following certificate, which, we think, to all reasonable minds, must be satisfactory evidence that none of the water casks on board the *Zebra* were linseed oil casks, as has been stated, but that they were all *sperm* oil casks: which testimony, added to that of the casks having been thoroughly burned out, and then filled with Mississippi water, is, to our minds, indubitable evidence that "bad water" was not the cause of the cholera on board the *Zebra*.

*Certificate of L. Sturtevant and Co.*

NEW ORLEANS, Feb. 17, 1853.

THOS. ALLEN CLARKE, Esq

*Sec. La. Col. Soc., New Orleans;*

DEAR SIR;—In reply to your communication, under this date, relative to the water casks, furnished by us for the brig *ZEBRA*, we beg leave to state *most positively*, that there were no *linseed oil casks* among the lot, and none other than *sperm* as called for by your order.

Truly yours,

L. STURTEVANT & Co.



## List of Emigrants

By the Brig Zebra, from New Orleans, December 31, 1852, for Sinou and Monrovia.

No.	Names.	Age.	Education.	What Church member of.	Born free or slave.	Remarks.
<i>New Orleans, La.</i>						
1	William E. Hall, †	49	read,		Slave,	Purchased himself.
2	Ann Maria " wife	40			do.	Em. by W. H. Ireland.
3	Alexander "ad son	11	read,		do.	Purchased by W. E. Hall.
4	Ancea Jackson	43		Baptist,	do.	Purchased herself.
5	Richard Jackson	45	read,		do.	Em. by W. M. Beal.
6	Hester † " wife	40		Baptist,	do.	do.
7	Louisa " dtr.	15	read,		do.	do.
8	Charles J. " son	9			do.	do.
9	John Jordan	7			do.	do.
10	Preston Hughes	35		Method.	do.	Em. by James Miller.
11	Abraham Watson	55			do.	Em. by Miss M. Beyett.
12	Rebecca " wife	50			do.	do.
13	Bayless " son	19			do.	do.
14	Joseph † " "	17			do.	do.
15	Catharine " dtr.	15			do.	do.
16	Emily " "	12			do.	do.
17	Rose Tuling,	29	read,	Presbt'n	do.	Purchased herself.
18	Mary Roberts,	35			do.	Em. by Rev. Dr. Scott.
19	Walter S. " son	14			do.	do.
20	Amanda " dtr.	11			do.	do.
21	Lucinda † " "	9			do.	do.
22	Thomas " son	6			do.	do.
23	Napoleon B. " "	4	weeks,		do.	do.
<i>Mary county, Tenn.</i>						
24	Squire Kennedy,	60			do.	Em. by W. E. Kennedy.
25	Zany " wife	59		Baptist,	do.	do.
26	Eliza " dtr.	38			do.	do.
27	Gabriel " son	30	read,		do.	do.
28	Sarah T. " dtr.	24	do.		do.	do.
29	Rufus A. " son	22	do.		do.	do.
30	Adley D. " "	20	do.		do.	do.
31	Rowena M. " dtr.	18	read & write		do.	do.
32	Antoinette " "	15	spell,		do.	do.
33	Austin Ash " }	14	do.		do.	do.
34	Coy Carver " }	12	read,		do.	do.
35	Rebecca W. " }	11			do.	do.
36	Cynthia Kennedy, †	29			do.	do.
37	Eliza " dtr.	7			do.	do.
38	Cornelia " "	5			do.	do.
39	Ellen " "	3			do.	do.
40	Mira † " "	1			do.	do.
41	Marcus " }	22	read,		do.	do.
42	Polly " }	26		Method.	do.	do.
43	Nancy " }	19	read,		do.	do.
44	Prince " }	17	spell,		do.	do.
45	Laurence " }	15			do.	do.
46	Mary " }	13			do.	do.
47	Kemp † " }	11			do.	do.
48	Sarah A. " }	10			do.	do.
49	Catharine " }	8			do.	do.
50	William Armor,	30			do.	Purchased himself.

No.	Name.	Age.	Education.	What Church Member of.	Born free or slave.	Remarks.
51	Henry Mitchell,	52			Slave,	Em. in North Carolina.
52	Edward Foster	9			Free,	
	<i>Montgomery, Ala.</i>					
53	January Birch,†	82		Baptist,	Slave,	Purchased himself.
54	Rhoda " wife	58		do.	do	Purchased herself.
55	Thomas E. Wilson,	34	read,		do	Purchased by his wife.
56	Penry† " wife	36		Method.	do	Em. by John A. Campbell.
57	Lenora " dtr.	16	read,		Free.	
58	Rich " son	13			do	
59	John† " "	11			do	
60	Susan " dtr.	9			do	
61	Evaline† " "	7			do	
62	Willis " son	5			do	
63	Hannah Grier,	35			do	
64	David A. " son	15			do	
65	Obedience " dtr.	13			do	
	<i>Pike county, Ala.</i>					
66	Calvin Witherspoon†	35	read&write	Method.	do	
67	Mary " wife	25		Baptist,	do	
68	Martha " dtr.	6			do	
69	Laura† " "	4			do	
70	Frances " "	2			do	
	<i>Greene county, Ala.</i>					
71	Susannah Cocke,	39			Slave,	Em. by Gen. J. H. Cocke.
72	Agnes† " dtr.	18	spell,		do	do
73	George " son	16	do.		do	do
	<i>Morgan county, Mo.</i>					
74	Ellen Fruit,†	30		Presbt'n	do	Em. by Mrs. Susan Fruit.
	<i>Vicksburg, Miss.</i>					
75	Mitchell Vick,	29			Slave,	Em. by G. J. Vick.
76	Sarah " wife	28		Baptist,	do	do
77	William " son	9			do	do
78	Mary " dtr.	7			do	do
79	Henry Vick,	28	read,	Method.	do	do
80	Eveline " wife	25			do	do
81	Jerry† " son	5			do	do
82	Louisa† " dtr.	2			do	do
	<i>Shelbyville, Ky.</i>					
83	Moses Jackson,	41			do	Em. by J. H. Wilson.
	<i>Logan county, Ky.</i>					
84	Hanson Freeman,	40	read,	Method.	do	Em. by J. P. Freeman.
85	John Duncan,	30	do.	Baptist,	Free,	
86	Wilson Freeman,†	18			do	
87	Harriet Freeman,	17		do.	do	
	<i>Jefferson county, Ky.</i>					
88	Henry Summerville	30	read,	do.	Slave,	Purchased himself.
	<i>Louisville, Ky.</i>					
89	William H. Johnson	38	good,	do.	do	Em. by Wm. Richardson.
90	Henry Gatewood	17	do.		do	Purchased by his mother.
	<i>Paris, Ky.</i>					
91	Andrew Ferguson	24	do.	Presbt'n	do	Em. by Andrew Todd.
92	Sarah Janet " wife	22	read,		do	Purchased by her father.
	<i>Bardstown, Ky.</i>					
93	Alfred Hines,†	18	good,		do	Em. by Dr. A. W. Hines.

No.	Names.	Age.	Education.	What Church Member of.	Born free or slave.	Remarks.
<i>Barron county, Ky.</i>						
94	Carter Smith, †	49	read,		Free,	
95	Matilda " wife	48		Baptist,	Slave,	Em. by Mrs. Eliz. Nunn.
96	Henry Nunn,	33			do	Purchased himself.
97	Mary Ann Nunn, †	31	read,	do.	do	Em. by Mrs. Eliz. Nunn.
98	Sarah Frances Nunn	9			do	do
99	Matilda Ann Nunn	9			do	do
100	Polly P. Nunn, †	4			do	do
101	Wm. Henry Nunn †	2	mos.		do	do
102	Jesse Irwin Nunn †	6			do	do
<i>Georgetown, Ky.</i>						
103	Amanda Spotts	30	read,	Baptist,	do	Em. by Pres. Malcolm.
<i>Jackson county, Tenn.</i>						
104	Edmund Gahart,	33			do	Em. by Valentine Gahart.
105	James Gahart,	31			do	do
<i>Texas.</i>						
106	Nimrod Ludlow,	70			do	Em. by Mrs. H. A. Ludlew.
107	Chedian "	50			do	do
108	Agar "	45			do	do
109	William "	45			do	do
110	Daniel "	40			do	do
111	Adai "	30			do	do
112	Ochron " {	12			do	do
113	Mary † " {	10			do	do
114	Mariet † " {	7			do	do
115	Helene † " {	5			do	do
116	Caroline " {	35			do	do
117	Harriet " {	12			do	do
118	Becky † " {	10			do	do
119	Sally † " {	5			do	do
120	Dafelloki " {	35			do	do
121	Maria " {	12			do	do
122	Souky " {	9			do	do
123	Adaline " {	7			do	do
124	Samuel " {	3			do	do
125	Peter " {	3			do	do
126	Silvia " {	65			do	do
<i>Choctaw Nation.</i>						
127	George Freeman, †	47	read,	Presbt'n	do	Em. by Rev. C. Kingsbury.
128	Mary † " wife	35	do.		Free,	
129	Rachel " dtr.	5			do	
130	Elsie " "	2			do	
<i>Cherokee Nation</i>						
131	Abraham Moore, †	64	read,	Presbt'n	Slave	Purchased himself.
132	Nancy † " wife	65	do.	do.	do	Purchased herself.
133	Violet † " dtr.	30	do.	Method.	do	do
134	Charles † " son	20	do.		do	Purchased by his parents.
135	John E. " "	18	read & write		Free,	
<i>Liberia.</i>						
	Isaac Jackson,					Return to Liberia.
	R. A. J. Kennedy,					do

NOTE.—Those marked thus (†) died of cholera after sailing from New Orleans. The remaining 99 sailed from Savannah, Ga., on the 10th February. These 99, added to the number previously sent, make 7,421 emigrants sent to Liberia by the American Colonization Society.

### New Life Directors.

ON the cover of the Repository, among the Officers of the Am. Col. Society, will be found the name of the HON. MILLARD FILLMORE, as one of the Life Directors of the Society; and, in our present number, we publish the interesting correspondence between him and the Rev. Mr. Danforth respecting the manner in which he was constituted, and his acceptance of the office. Mr. Fillmore having thus fully identified himself with the colonization enterprise, will, we hope, afford us the pleasure of seeing him at the next annual meeting of the Board, and aid us by his wise and judicious counsel.

We have the pleasure of acknowledging through our agent, Capt. George Barker, the receipt of one thousand dollars from ALEXANDER DUNCAN, Esq., of Providence, R. I., by which he is constituted a Life Director of this Society. And we take this method of tendering to Mr. Duncan our hearty thanks for this liberal donation.

From the National Intelligencer.

PRESIDENT FILLMORE AND THE AMERICAN COLONIZATION SOCIETY.

By the following correspondence it will be seen in what way the President of the United States was constituted a Life Director of the American Colonization Society, an institution the importance of which increases with every year.

*To the President of the United States.*

ALEXANDRIA, January 27, 1853.

HONORED SIR:—I have the pleasure to inform you that, by the

contribution of *one thousand dollars* to the Treasury of the American Colonization Society, you have, according to the Constitution of the Society, been made a Director for life. This contribution is the aggregate of many donations, which are intended to express not only the kind feelings of the donors towards yourself, but their interest in the great objects of the Society; to be a tribute of regard to you, and a testimony of attachment to the cause of African Colonization.

In this tribute and testimony of all the members of your Cabinet, distinguished officers of the army and navy, leading functionaries of the Government, with their clerks, and a large number of your fellow-citizens, have participated.

In thus connecting your name with that of a great National Society, so well adapted to link together the benevolent efficiency of the North and of the South, your fellow-citizens do but echo the general sentiment of gratitude for your services to both, in maintaining the peace, honor and prosperity of our common country. As, by the aid and benediction of Almighty God, you have been enabled to thus meet the crisis and fulfil its duties, may that aid be vouchsafed to you through the remainder of life, and that benediction rest upon you as well in death as in life.

I am, with great respect and esteem, your obedient servant.

JOSHUA N. DANFORTH.

—  
WASHINGTON, January 31, 1853.  
Rev. JOSHUA N. DANFORTH.

SIR:—I have your letter of the 27th instant, informing me that, by the contribution of one thousand dollars to the Treasury of the Amer-

ican Colonization Society, I have, according to the Constitution of the Society, been made a Director of the same for life.

You further inform me that this contribution is the aggregate of many donations, which were intended not only to express the kind feelings of the donors towards myself, but their interest in the great objects of the Society.

I know not, sir, to whom I am indebted for this most unexpected, and I fear undeserved, mark of respect. That they are both my friends and the friends of Colonization I am not at liberty to doubt; and as such I beg leave, through you, to return to them my sincere thanks for this flattering testimonial of their regard, and to assure them that I except the honor thus conferred with grateful emotions. By the unsolicited kindness of some one I was made a [life] member of the Society in 1850, and received a certificate of membership, which I prize very highly, bearing the signature of its late illustrious President, Henry Clay. I have from that time to the present been an attentive spectator of its proceedings, watching with intense interest its aims and prospects; but as yet I have purposely avoided taking any part in its proceedings,

for the reason that I have made it an invariable rule since I came to the Presidency to take no part in the action of any association, society, or sect whose objects might by possibility come in conflict with my official duty. This will continue to be my course while occupying my present position; and my acceptance of the trust so generously confided must be subject to this qualification. I have no hesitation in expressing my decided approval of the objects of this Society. It appears to me to have pointed out the only rational mode of ameliorating the condition of the colored race in this country. But it requires means, and such means as the States and the Nation alone can furnish, to give it a power adequate to the evil which it is intended to remedy. Nevertheless, its successful efforts have already demonstrated the practicability of Colonization, and thereby indicated the mode by which the free colored man may be elevated to the dignity of social equality, and be made the bearer of civilization and christianity to the benighted regions of heathen Africa. May God, in his mercy both to the white and the black race, smile upon its efforts!

I am your obedient servant,  
MILLARD FILLMORE.

[From the Liberia Herald.]

### The Progressive Spirit of the Age.

THE signs of the times, as an index, betoken what is contained in the history of the world. The current events of the political world are now, and for several years past, have been tending to a crisis. The "manifest destiny" of the people awaiteth its fulfilment. The scenes which have been enacted within the last five years both in the *new* and the *old* world, are as indexes to a deep-meaning act of the age.

Action! *action!* among the masses in countries and provinces, that have long lain passive under the iron hand of oppression and misrule, indicate which way the political breeze is blowing. The subjugation of older countries wrapped in ignorance and darkness, and the ingress of a higher civilization, and a purer christianity; the conversion of wild and uninhabited regions into blooming fields and magnificent

cities, though founded upon alluvial beds of gold, the confederation adopted in subjugated Mexico; the annexation spirit and movement in regard to Cuba, all demonstrate in the *new world*, the burning, ardent, conquering spirit of the age. The gathering together of the combined forces of political partyism, which is now taking place in the United States, for a decisive contest in the selection of a standard bearer, to take his position as the Chief Executive of that growing, strong and persevering people, must awaken at this period, a more than ordinary interest in the wise choice of a patriotic Chief Magistrate.

A brighter history than heretofore yet awaits that people. Having been just emerged from an all but sanguinary conflict in determining whether their federal union, around which there is bound so many pleasing and thrilling reminiscences, should be dissolved *now*, or be perpetuated forever, they have, as a people, clearly evinced their power of self-government, their love of the superiority of republicanism, and shown to a gazing world, who hung with silent suspense upon the issue, that though in the exciting and rapid period of the agitation of '50 and '51, their chord of domestic, social, political, national happiness, threatened every moment to be severed by the faction secession, and was indeed drawn to its utmost tension—that, whatever be the schemes of visionaries and the designs of rampant demagogues, bent on self and public destruction, still *they have power enough to defend, wisdom enough to prefer, and gratitude enough to love and perpetuate* that form and system of government given them by their oppression-fleeing, and liberty-seeking and loving forefathers!

This is a singular triumph of the people in favor of republican liberty.

The indications in the *old world* during the same period, present a similar stamp. In every place, from the Tyrolean Alps to the Po, a strike was made for liberty. The Milan cry of "*Vive la Constitutione!*" the unsheathing of the Piedmontese sword; the stealthy return of Marshall Radetsky with the troops of Austrian authority; the publication by Italian Councillors of the wrongs of Lombardy, perpetrated by the paternal government, spread through all the country, and read aloud upon the wild mountains of Switzerland, —presented to the Austrian authorities, and forwarded to the court at Vienna, as a protest against the wild and unrighteous schemes sought to be executed by Austria, upon her provinces. Determined resistance was thus made to the Viennian court, and a revolution of the people took place through all their provinces, and Little Vienna, too, conquered its liberty. France, too, made a bold effort and gained a point towards true republican liberty. But the genius of the people, their fiery enthusiasm, and indomitable fearlessness bordering on pure recklessness, illy suits the republican style and practice. The review of more than 30,000 troops, armed *cap a pie*, by a *mere* President, wrapped in all that is dazzling and pompous of imperial insignia, the "*Vive l'Empereur!*" cry of the soldiery, defiling before the President, and repeated reviews and feasts to the troops, and reiterated imperial shouts, despite the displeasure manifested, and threats made by the Committee of Permanence, all conspired to indicate the struggle that has just taken place there, while the elements of convulsion and revolution are

smouldering and gathering with more than usual power and volume beneath the surface, and soon, like the contents of a burning mountain, they will burst forth in great violence and scatter consternation all around.

The Hungarian revolution, which was worthy of a more flattering issue than that which did crown it, in which those immortal heroes, Kosuth and his associates, contended against Austrian fury, and worse that cruel Russian intervention, and established a government, and declared independent powers, was a conquest which shall never be lost to the lovers of liberty, while the world's history shall have students.

These public manifestations demonstrate the onward march of the *one progressive principle* in the old world amid the ruins of worn-out, and down-breaking empires.

But in Africa, upon the western shores of this land of darkness, a struggle, peaceful in its progress, mighty in its character, and salutary in its results, has taken place, and a republican establishment fully effected, to the admiration of the lovers of man, and the consternation of his haters. No sword was unsheathed, no blood was spilt in civil conflict of physical forces, no gun was fired, and no quarrel ensued; but the enterprise was taken in hand by *the people*, as a thing of consequence; their minds were fully made up to the fact, for, believing, as they did, in a Divine revelation, and gathering from those blessed pages the *spirit* of civil government, they met in convention, and in thirty days they published to the world the *Declaration of Independence of the Republic of Liberia!*

For five years this establishment has stood, and if so long, why not longer? Longer it shall stand!—The surety of this fact is found in

the character of the People, and if they have demonstrated to the world their love of republicanism there is no doubt but that they will perpetuate forever, that form, and lend their influence to establish the truth that *all the world is tending to the spirit and form of republican government.*

D. T. H.

#### EDITORIAL REMARKS.

We copy the foregoing article from a late number of the Liberia Herald, principally to show that, notwithstanding the comparatively isolated position of the little Republic of Liberia, some of her citizens endeavor to keep themselves posted in reference to the current events of the age in which we live; and that they are not ignorant or indifferent observers of events transpiring in other and distant parts of the world. Four years ago, the author of this article was a poor, friendless, and almost unnoticed young man of color in the city of Alexandria, Va., where he was born and raised, and where, had he remained, he would have continued comparatively unknown and unnoticed; and his mind, like a caged bird, might have fluttered in vain for that unrestrained freedom, which is essential to the full development of the intellectual powers; and which the man of color cannot fully enjoy in any part of this country. But in Liberia, where freedom of thought, of speech, and of action are restricted only by such civil en-

actments as operate upon the citizens of this country, and as are essential to the preservation of peace and social rights in every community—in that free Republic, where the mind is untrammelled in its graspings for knowledge, as in this country among the whites, and where great inducements to intellectual cultivation are held out to the colored man, he may become a man among men—may, while living, exert a powerful influence for good among his fellow-men,

“And, departing leave behind him  
Footprints on the sands of time.”

In view, therefore, of the intellectual advantages of a residence in Liberia—of the possibility of occupying a high and dignified position of honor and usefulness there, we should not hesitate a moment (if Providence had placed us among the colored race) to decide in favor of a residence there, in preference to any part of the United States.

[From the Maryland Colonization Journal.]

### Annual Meeting of the American Colonization Society.

ELECTION OF JOHN H. B. LATROBE, ESQ., PRESIDENT.

WE had the pleasure of attending the thirty-sixth anniversary of the American Colonization Society, held at Washington, D. C., on the 18th and 19th of January, and witnessed with great satisfaction its very interesting proceedings. There was a remarkably full attendance of delegates from the several State Auxiliaries and members of the Society generally, induced probably, by the duty devolving upon them of electing a president to supply the place of Mr. Clay, one of the founders of the Society and so long its able champion and honored head. The public meeting on the evening of the 18th was well attended, and the exercises uncommonly interesting. Mr. Everett, the present Secretary of State, made the opening and principal speech, which, our readers will no doubt thank us for giving them in full, as reported. Mr. E. has never, we believe, been a very active advocate of the Society, although long its patron and friend.

We notice, that he approved and advocated a resolution at the annual meeting of the Society, twenty-one years since, declaring “Colonization of the Coast of Africa as the most efficient mode of suppressing the slave trade and civilizing the African Continent.” His present able speech is mainly in support of the same proposition and it has established it beyond controversy.—Mr. Everett was followed by the Rev. Mr. Read of Richmond, in a short but spirited address, which fully justified the expectations of his friends. After Mr. Read the Hon. Charles Fenton Mercer, chairman of the meeting, one of the oldest vice-presidents of the Society, and, for years, its most able advocate, addressed the meeting, giving a most interesting history of the events of its early organization. Perhaps no gentleman did more for the Society, during the first years of its struggling existence, than Mr. Mercer, and he merits the warmest



gratitude of every friend of the cause.

On the 19th, the Society proceeded to the election of a president, and the very full attendance of its members indicated the deep interest felt in the matter. There seemed to be two opinions prevailing, not so much in regard to the candidates proposed, as to the principles which ought to control the choice. One party advocating the election of a person of high and widely extended political reputation, and who would give to the office the prestige of a name connected with the public affairs of the country. The other party desiring, that, while the position and standing of the individual chosen, ought to be considered, he should bring to the service of the Society a thorough knowledge of the subject of Colonization, and ability and disposition to advance its interests. After a free and courteous interchange of opinion upon the subject by the most distinguished gentlemen of the Society, it became apparent, that a large majority of the members present were in favor of the principle of electing the man of *active* usefulness. The minority readily acquiesced and declined offering a candidate. When on motion, John H. B. Latrobe, Esq., of this city, was unanimously elected president of the Society.

It seems to us, that no man in the Union could be considered a more perfect representative or embodiment of the class or kind preferred by the majority, as above, than Mr. Latrobe. To most of our readers his name, as a colonizationist, requires neither qualification or comment. In the State of Maryland it is indissolubly connected with the subject, and from the Legislative Halls to the most obscure negro hut, Colonization or Liberia cannot

be mentioned without reference to it. Even a Grebo Palaver, in our Cape Palmas Colony, can hardly come off without mixing up *Latroba* with their jargon.

For near thirty years, Mr. Latrobe has been more or less actively engaged in the cause of African Colonization. In 1822, when a student in the office of Gen. Harper, its able and efficient friend, he drew, under the direction of Dr. Ayres, the founder of the Colony, the first map of its territory, when General Harper gave it the name of LIBERIA, and Mr. Latrobe gave to its capital the name, which it now holds, or MONROVIA. In 1826 he attempted to procure the aid of the Masonic fraternity, and at his instance, measures were adopted, which obtained from that body numerous contributions of funds in aid of the American Colonization Society. In 1827, he was active with others in reorganizing the Maryland Auxiliary. At the Annual Meeting of the parent Society in 1828, he made a speech, in which he advocated the immediate purchase of Cape Palmas, as an eligible site for an American settlement.— In the following year, we find him again speaking at the Annual Meeting; and shipment after shipment of emigrants from Baltimore were made while he acted for the Society at Washington. From the organization of the Maryland State Colonization Society under its charter, in 1831, Mr. Latrobe's labors have been mainly in connexion with it, for some years as its Corresponding Secretary, and for the last sixteen its President, during the whole period, it is but justice to him and no injustice to the able and intelligent gentlemen associated with him in the management of the Society, to say, that he has been its spirit and

moving principle. Whether Mr. Latrobe will fulfill the expectations of those who have been instrumental in placing him at the head of the American Colonization Society, time will determine, but we believe

the principle which governed the election was the true one, and as the perfect representative of that principle, we believe, his equal cannot easily be designated.

**Life Members of the American Colonization Society, constituted in 1852.**

**MAINE.**

Hon. Ether Shepley, Portland.  
George Downs, Calais.  
Henry F. Eaton, Calais.

**NEW HAMPSHIRE.**

Rev. Isaac Willey, Goffstown.  
Rev. Seth S. Arnold, Acworth.  
Col. Rufus G. Lewis, New Hampton.  
Mrs. Sally S. Lewis, do.  
Rufus S. Lewis, do.  
Miss Sarah Cummings, Francestown.  
Mrs. Kezia Appleton, Keene.

Rev. William O. White, do.  
Rev. J. M. R. Eaton, Henniker.  
Alexander W. Connor, do.  
John Kimball Connor, do.  
Abel DeL. Connor, do.  
Mrs. E. C. C. Leach, North Dunbarton.  
Mrs. Hannah C. Flanders, Hopkinton.

**MASSACHUSETTS.**

Mrs. Mary M. Kelly, Haverhill.  
Hon. John Jenkins, Falmouth.  
Miss Henrietta A. Chamberlin, Dalton.  
Miss Helen Tracy, Newburyport.

**RHODE ISLAND.**

Miss Julia Bullock, Providence.  
Henry B. Anthony, do.  
Edward King, Newport.  
Rowland Hazard, Peace Dale.

**CONNECTICUT.**

Rev. Fred'k J. Goodwin, Middletown.  
Miss Mary H. Hulbert, do.  
William S. Pierson, M. D., Windsor.  
Rev. John Churchill, Woodbury.  
Rev. L. Curtis, do.  
Rev. C. A. G. Brigham, Enfield.  
Hezekiah Huntington, Hartford.  
Rev. Thomas M. Clark, D. D., do.  
Rev. Nathaniel S. Wheaton, D. D. do.  
Austin Dunham, do.  
Miss Elizabeth J. P. Shields, do.  
Capt. Andrew H. Foote, New Haven.  
George Hoadley, do.  
Samuel E. Foote, do.  
Gerald Hallock, do.  
Rev. J. E. Searles, do.  
Rev. A. N. Littlejohn, do.  
Rev. John S. Mitchell, do.  
Rev. W. H. Goodrich, Bristol.  
Rev. Burdett Hart, Fair Haven.

Dea. Marcus Goodyear, Hamden.  
Rev. S. H. Elliott, Westville.  
Rev. George A. Bryan, Cromwell.  
Rev. Francis Williams, Bloomfield.  
William A. Buckingham, Norwich.  
James L. Green, do.  
Gen. William Williams, do.  
Rev. Washington Munger, Mystic.  
Rev. John Parker, Meriden.  
George W. Shelton, Derby.  
Rev. S. W. Magill, Waterbury.  
Rev. B. S. J. Page, Bridgeport.  
Gen. Ely A. Elliott, Clinton.  
Rev. Chas. B. McLean, Collinsville.  
Abner Bidwell, Farmington.  
Dea. Simeon Hart, do.

**PENNSYLVANIA.**

Thomas Hanna, Pittsburgh.  
Roberts Coles, Philadelphia.

**VIRGINIA.**

Dr. John S. Davis, University of Va.  
William Blackford Davis, do.  
Rev. Andrew Hart, Concord.

**ALABAMA.**

A. B. Cooper, Prairie Bluff.  
A. M. Creagh, do.  
James Taits, Camden.

**MISSISSIPPI.**

Mrs. A. M. Ogden, Natchez.  
J. T. McMurrin, do.  
Mrs. Jane Ferguson, do.  
James Railey, do.  
Aaron Nobles, do.  
Mrs. E. W. Lewis, Woodville.  
Rev. James L. Forsyth, do.  
Edward J. McGehee, Fort Adams.  
Moses J. Hooke, do.  
Mrs. Martha C. Willis, Vicksburg.  
Dr. A. L. C. Magruder, do.  
W. P. Montgomery, Greenville.  
William Griffin, do.  
Mrs. Clarissa Young, Port Gibson.  
Smith C. Daniell, Rodney.  
James Archer, Washington.  
Philip B. Harrison, do.

**LOUISIANA.**

L. Maltby, New Orleans.  
Henry McCall, do.  
Andrew Collins, Thibodeaux.  
Joseph W. Tucker, do.

H. Cage, Thibodeaux.  
 H. C. Thibodeaux, do.  
 James Cage, do.  
 Daniel D. Avery, Baton Rouge.  
 A. D. Palmer, Clinton.  
 Rev. W. Barton, do.  
 Mrs. Susan Thomas, Jackson.  
 Mrs. A. O. Widham, St. Francisville.  
 Daniel Turnbull, do.  
 David Barrow, do.  
 Charles Mathews, do.  
 Mrs. Sarah Mulford, do.  
 William Ruffin Barlow, do.  
 John D. Evans, Tunica.  
 F. A. Evans, do.  
 Robert Anderson, Lake Providence.  
 O. J. Morgan, Pecan Grove.  
 Mrs. A. M. Dickinson, Plaquemine.

Col. P. O. Hebert, Bayou Goula.  
 Richard McCall, Donaldsonville.  
 Mrs. D. F. Kenner, New River.  
 Dr. W. Kittridge, Assumption.

## TENNESSEE.

Charles S. Rhea, Blountville.  
 Rev. D. L. Gray, Raleigh.

## OHIO.

Mrs. Mary Ann Hoadly, Cleveland.  
 Daniel Everest, Nelson.  
 Joseph Clarke, Cincinnati.  
 G. W. Burnet, do.  
 Jacob Strader, do.  
 Ethan Alling, Twinsbury.  
 Mrs. Martha Galloway, Xenia.

## ARKANSAS.

H. T. Walworth, Columbia.

[From the Paritan Recorder.]

**Prejudice Against Color.**

THE English people are begining to find that the Canadians have caught from us the contagion of negro-phobia, and that the refugees from slavery have not escaped the evils which negroes experience in our Northern States. The matter is undergoing discussion in the English papers. To show that the evil exists, an extract is published from a petition to the Governor of Canada, from the Council of the Western District, against allowing a grant of land for the negroes. Among other things the Council say:—

We can assure your Excellency that any such statement is false,—that there is but one feeling, and that is disgust and hatred, that they (the negroes) should be allowed to settle in any township where there is a white settlement. Our language is strong, but when we look at the expressions used at a late meeting, held by the colored people of Toronto, openly avowing the propriety of amalgamation, and stating that it must, will, and shall continue, we cannot avoid so doing.

The negroes, who form at least

one third of the inhabitants of the township of Colchester, attended the township meeting, for the election of parish and township officers, and insisted upon their right to vote, which was denied them by every individual white man at the meeting; the consequence of which was, that the Chairman of the meeting was prosecuted and thrown into heavy costs, which costs were paid by subscription from white inhabitants. As well as in many others, in the same township of Colchester, the inhabitants have not been able to get schools in many school sections, in consequence of the negroes insisting on their right of sending their children to such schools. No white man will even act with them in any public capacity; this fact is so glaring, that no sheriff in this province would dare to summons colored men to do jury duty. That such things have been done in other parts of the British dominions, we are well aware, but we are convinced that the Canadians will never tolerate such conduct.

[From the Journal of Missions.]

**African Superstitions.**

King George's town is located a few miles back from the south bank of the Gaboon, and about forty miles from its mouth. It is one of the largest Mpongwe towns, and was formerly a place of considerable trade. But in consequence of its unfavorable location it has much declined of late. The King has wisely decided to remove to a place near the river, about three miles distant, and has sent his brother with a part of his people to commence building there.

This morning I started for the new town, for the purpose of preaching to the people there, and also to look for a suitable place for a school house. My way lay through a dense forest and mangrove swamp, with only a narrow foot-path in which to walk. The dreariness of the scenery was somewhat relieved by the music of flocks of sparrows flying over my head, and the chattering of troops of monkeys, skipping from tree to tree, in the midst of the deep forest. As I drew near the town, I had an opportunity to witness a specimen of the worship of that people, which consists mainly in paying adoration to the spirits of their ancestors. My attention was arrested by the jingling of a small bell, and soon after by the loud voice of some one in prayer. I tarried a little till the voice ceased and the person had retired to his house. He received me there kindly and expressed much joy that I had come to see him. At my request he readily called the people from their work to listen to the word of God. I then asked him what he was doing when I arrived. He replied in the following language, as nearly as I can render it: "Yesterday in my sleep I saw the spirits of my fathers

come to me. They said, 'What are you doing here?' I told them I had been sent with these people to clear away the bush and begin to build a new town, that we might be near the water. They said, 'It is well. But you must remember us and bring us offerings.' So this morning I took some raw fish and some plantains and went out to yonder bush to meet them. I rang this fitch bell to call them up, and then gave them my offering, and prayed thus, 'O my fathers! the king has sent me with these people to cut the bush and commence a new town. O my fathers! help us. Let no sickness come here. Let not war trouble us. Give us plenty of plantains, corn and cassada. Give us sheep, goats and fowls, and help us to catch fish; and send vessels to bring us white man's cloth, tobacco and rum. Give us these things and we will remember you, and always give you a portion.'" After listening to him, I preached to him and his people on the universal providence of God, their great Father—their maker and preserver and bountiful benefactor, and endeavored to show them the folly and wickedness of offering prayer and adoration to any other being. After service I retired to the grove back of the town and selected a suitable place on which to erect a school-house at some future time. And then, near where these heathen rites had just been performed, I kneeled and supplicated the Throne of Grace that this town, instead of being a place of devil worship, might be a place where the true God shall be worshipped, in spirit and in truth.

On my way back to this place, I passed through an ancient burying-ground in the forest, where succes-

sive generations have descended to the dark grave, without a single ray of gospel light to illumine its dreary mansions. Oh! how dark must be the poor pagan's grave, as he enters its gloomy portals with no blissful hope beyond. Oh! pity him, ye Christians, and *hasten to bring or send* the lamp of life, to shed light upon his tomb and cheer his departing spirit by the sweet hope of the resurrection morn.

While gazing upon this valley of dry bones, many of which were visible on the surface of the ground, I was reminded of Ezekiel's vision. And as I thought of the vast multitudes, scattered over these African wilds, who *spiritually* are as dead and lifeless as these dry bones, I asked, Can these dry bones live? And the answer seemed to be, "Prophesy upon these bones and say unto them, O ye dry bones, hear the word of the Lord.—Behold I will

cause breath to enter into you and ye shall live." Yes, the missionary must visit all these vast vallies of spiritual death and proclaim the word of the Lord, with faith, expecting and depending upon the Divine Spirit to quicken and raise up an exceeding great army to the praise of God's grace.

Passing a little from this dreary place, I noticed a beautiful cluster of flowers in full bloom. And I thought, Surely He, who has caused the e flowers to unfold their beauties and fragrance in this solitary place, can as easily cause the "Rose of Sharon" to blossom in these dreary heathen wastes; and he will do it, for thus saith the Lord, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

A. BUSHNELL.

*Gaboon, West Africa.*

[From the Hartford Courant.]

**Letter from Liberia.**

THE following extracts from a letter which I have just received from J. W. Williams of Liberia—formerly of this city, will interest many of your readers.

The letter is dated Buchanan, June 23d, 1852. After alluding to his departure from this country, and expressing his gratitude for kindness received at the time he left, he says:—

"The Colonization Society, I repeat again, is the only true friend of the colored man; and I will challenge any man upon this ground, though he may argue that the white man's object is only to get rid of the race, and say he will not be driven out of the land of his birth to die." \* \* \* "Seven months have elapsed since I landed on this

shore; and it has pleased Divine Providence to sever from my bosom a dear companion and two dear little children—one a daughter of three years and a half, and the other a little boy born on the Atlantic Ocean." \* \* [In allusion to his bereavement, addressing himself to his colored friends, he says,] "Do you say that I ought to murmur, or blame the Society for God's own events? No, I thank God that I have long since learned that all we are and have are His; and I am willing to say like good old Job,— "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." I charge no one with my losses; nor do I charge my country with having bereft me of my family, but I esteem it an honor to bury them

upon my own father land, where I desire to be buried, for I love her mountains, I love her valleys, I love her woods, I love her plains, I love her hills, I love her laws, though they may be improved; and who shall improve them? I boast to say that I am a man in the perfect sense of the word, and I only invite such men as are in search of liberty. O, you man of color, will you hide your talent, and will you not be entreated to put it in the treasury where it will gain other talents—or will you keep that one and bury it. If you do, let me say as one that wishes your welfare, you never can know what it is to be a man while you remain in the

land that *you* call your own; but I do not, for I tell you, you have not a foot of land that you can call your own in the perfect sense of the word, and I shall continue to use my pen till my people will take the alarm, which I feel to be my duty.”

Mr. Williams will be remembered by some of your readers as one of the company of eighteen emigrants that went out from Hartford last year.

I am happy to say, that so far as I have been able to learn, sixteen of that number are alive, acclimated, and doing well.

Yours, J. O.

HARTFORD, Dec. 30, 1852.

#### A Hard Case.

MR. EDITOR:—You are aware that I am pastor of the Presbyterian church on the corner of Prince and Marion streets, in this city. My congregation extends from No. 1 Pearl street to 65th street, and from Hoboken to Brooklyn and Williamsburg; so that in the discharge of my pastoral duties, I am constantly called to different points, and from one extremity to the other of this immense field. And yet, sir, according to usage in this community, I cannot avail myself of the use of any of the lines of omnibuses, or any of the multiplying lines of railways in the city.

I will state two, out of many facts, to show how severely the thing works. On the morning of our last Thanksgiving day, I went to Newtown, L. I., and held service, with the intention of being back in season for the 3 o'clock service at my own church in Prince street. I returned to the city, making my time comfortably till I got to Grand street Ferry, on Williamsburg side, where missing

by two steps the boat, I saw that time would fail me on this side unless I took an omnibus. I got over the ferry 20 minutes to 3 o'clock, just as a Grand street omnibus was starting, and which would pass Marion street, within two blocks of my church, in 15 minutes. I attempted to get in, but was rudely refused, and having to walk fully a mile and a quarter, I arrived long after the hour of public service, and in a very uncomfortable state, both physically and mentally, for my work.

At the early part of our recent warm season, a worthy female member of my church, who was a teacher in the Colored Orphan Asylum, on the Fifth Avenue near Fortieth street, died, and I was notified to attend her funeral. The funeral was appointed for one o'clock—I heard of it about two. I was in the lower part of the city, visiting, at the time. I went at once to my residence, No. 50 Laurens street, changed, and started for the Asylum. Now, could I have had a 'bus, I

could have got there in ample time for the services at 1 o'clock. On the block above my house is a carriage stand, where I stopped and attempted to negotiate for a hack, but \$1 50 was the lowest cent I could get one for, to go the distance! So in painful excitement I walked the entire distance, under the burning sun of one of our hottest days, getting there after the hour and not fit for service.

Sir, these cases I could multiply, but it is not necessary. You have an illustration of the working of the usage, and of its most oppressive influence. And why is it that a man in the public service of one of the largest congregations in the city, has to submit to such a system of oppression? It is not because I smoke segars in the 'busses, as I see some white men do. It is not because I chew and spit tobacco in the 'busses, as some white men do. It is not because I carry a great pet dog with me, and say to every one "If you love me you love my dog" —not excepting finely dressed ladies in the 'busses. But it is simply and only because I am a black man, obediently carrying about on my person the same skin, with the same color, which the Almighty has seen fit to give me. In this matter of the color of a man, "he that reproacheth the Almighty, let him answer it." I do not.

But seriously, Mr. Editor, it is a hard case that a man should be compelled, in the public service, to walk ounce after ounce of his heart's best blood out of him every day, and not be allowed to avail himself of the public conveyances designed to save time, health and life. It is known to impartial witnesses that my predecessor, Rev. THEO. S. WRIGHT, though one of the most valued min-

isters that ever lived in this city, had his life shortened several years by this oppressive usage; and I feel that I am walking in his footsteps. Have I a right thus knowingly to dig for myself an untimely grave? Has the New York public a right to require at my hands this unreasonable amount of exposure?

I shall be told that the majority of the public will object to my riding in the 'busses. Is that true? Will the members of a Christian public object to me, a minister of Christ, using the facilities of a public conveyance, while about my Master's business? Besides, hundreds of the persons who now ride in our stages, are the same with whom I have rode in the 'busses at London, Liverpool, Glasgow, Edinburg, Brussels, Paris, &c. I only mention this, to show the inconsistency of this usage. I ask for simple justice at the hands of my countrymen.

J. W. PENNINGTON.

We cut the above from the N. Y. Evangelist, an abolition paper, with no other views than to show how colored people get along in the free city of New York. Mr. Pennington is a man of color, formerly from this State, has received the honorary degree of Doctor of Divinity from some European Institution, and is a man of unquestioned ability. As he intimates, he is denied admission to public vehicles on account of his color, only. He says he rides with the white people side by side in European cities, but is only denied the privilege in New York. Why then settle in New York? He is not a native of that city, no ties of birth or early association retain him there. He says his predecessor in that ministerial charge was brought to an early grave by these very hardships which he has *voluntarily* offer-

ed to undergo. Then why accept the charge, and why complain after accepting? The fact is, the *home* for such men as Dr. Pennington, is not New York city, nor any city on the American Continent. Broad fertile Africa is the true home of the

black man. It is enough for him to control the destiny of the most valuable quarter of the globe. He can never conquer this land or the *prejudices*, if he chooses so to call them, of its inhabitants.

*Md. Col. Journal.*

### Annual Report and Mr. Everett's Speech.

Copies of the late Annual Report of the American Colonization Society, with the proceedings of the Board of Directors and of the Society, and the addresses delivered at the annual meeting, will be furnished gratuitously on application at the Colonization Rooms in this city, or by letter addressed to the Secretary.

Also copies of the speech of Hon Edward Everett in separate form. As we desire that these documents shall be widely circulated, we shall be pleased to furnish copies (postage paid,) to any of our friends who will distribute them among their neighbors.

### A Colored Clergyman for Liberia.

Rev. D. H. Peterson, a colored clergyman, who for the last three years has been preaching acceptably to a colored congregation in Rome, Oneida county, is about proceeding to Liberia, for the purpose of investigation and inquiry, with a view to emigrating thither with a number of his friends and acquaintances, in case the result should be satisfactory, and making arrangements for their comfort on arrival. To enable him to do this, several citizens of Rome and elsewhere have given him small donations, amounting in the aggregate to near \$100. He is desirous of obtaining \$100 or \$200 more, and is endeavoring to collect it from the friends of the colored man, i. e. colonizationists, in this city. Mr. P. is convinced that, however men may talk and argue, the colored people are not likely to enjoy equal privileges with the whites in this country for a long time to come, if ever; and that the best hopes of the African race are centered in the free,

independent and Christian nation growing up on the Western shores of Africa. In short, he is prepared to look without prejudice upon that infant colony, and his testimony, if favorable, will have a powerful influence upon his brethren here at home. Mr. Elias G. Jones, of this city, who went to Liberia several months since for similar purposes, was unfortunately drowned in attempting to reach the shore from the wreck of the vessel which carried him out—which renders it the more desirable that Mr. Peterson should fulfil, in its essential features, the mission which Jones so patriotically undertook—patriotically, we mean, in reference to the interests of the colored race. Had Jones lived to make the explorations which he intended, he would, no doubt, have brought back a very favorable report. For this reason, as well as others, his death is much to be regretted.

*(N. Y. Jour. of Com.*



**African Sacrifices.**

Extract from a private letter from one of our missionaries in West Africa:

"I doubt not you have already heard much about the religion, manners, and customs of this country; yet a notice of what I have seen and heard may be of sufficient interest to you as not to be regarded a burden. It has been my lot, since I have been in this country, to visit a few places of worship, besides the little "Godhuts" to be found in every town and by almost every cotton tree. I have witnessed, in one or two instances, the worship of the natives, and their sacrifices. At Tucker's old town, (called Old Kaw-Mendi, to distinguish it from a town of the same name,) there are, under the spreading branches of a palm tree, a few stones which are held in great veneration by many about us, and even by many in our town. People who have been scattered by the late wars travel a great ways to sacrifice to them. These stones have become sacred by the following custom: When a distinguished person, or a favorite, is taken away by death, a cry is made, at which the females cut themselves with their finger-nails, or some one else does it for them, to make them cry; often hot ashes are thrown upon them, to make them cry aloud, so that the dead may be satisfied that they loved him.

In this way they make his "heart cold," as they say, and he becomes willing to enter a body that may be prepared for him, and in it dwell with them forever. After this cry, a body is prepared, (a stone is the most common, as it will not decay,) and given to the "gree gree man," who takes it to the grave, and, being furnished with a white fowl, sacrifices it on the grave, praying at the same time the departed spirit to enter the body prepared for it. The most common sacrifice is a fowl; but sometimes goats, sheep or cows, are killed. The sacrifice is then taken and cooked with rice for the gree gree man and the spirit; and the stone, or other body, left at the grave to be occupied by the dead. If the stone is moved, it is declared by the priest to be inhabited by the spirit. If it remains as it was left, the priest declares the spirit to be angry with the family, and requires a greater sacrifice. This is readily granted, and as readily consumed by the priest. He continues his imposition as long as is deemed safe by him, then the stone is found in another place. It is then removed to a convenient place by a cotton tree, or one is taken from the bush and planted by it. Thus they become household gods, and are consulted on almost every occasion, by sacrificing fowls, goats, sheep, rice, palm oil, &c. This is all left to the "country-fashion man:" he chooses the sacrifice, and quite as often consumes it. Thus the stones at Old Kaw-Mendi have become sacred, and are believed to be the habitations of the spirits of the fathers of the Tucker family.

*Am. Missionary.*







TABLE OF EMIGRANTS—Continued.

No.	Names of vessels.	Date of sailing.	Mass.	R. I.	Conn.	N. Y.	N. J.	Penn.	Del.	Md.	D. C.	Va.	N. C.	S. C.	Geo.	Ala.	Miss.	La.	Tenn.	Ky.	Ohio.	Ind.	Mo.	Texas.	Choclaw	Cherokee	Total.
89	Barque Zeno	September, 1851	9		20	4		2									1										36
90	Barque Morgan Dix	November, 1851						14	30		136	13															149
91	Liberia Packet	December, 1851										9	10		66				25								154
92	Brig Julia Ford	January, 1852														16	1	1	13	16			22				47
93	Barque Ralph Cross	May, 1852				21	1	1	1	1	1	48	16		11		4				1						126
94	Brig Oriole	October, 1852			3	16	11											4									37
95	Bar. Joseph Maxwell	November, 1852	2										105	36	7												148
96	Bar. Linda Stewart	November, 1852			1						2	129	39														171
97	Barque Shirley	November, 1852					1															1					2
98	Brig Zebra	December, 1852														21	8	23	31	21			1	21	4		5135
<i>Recapitulation.</i>																											
	Massachusetts							12																			331
	Rhode Island							32																			334
	Connecticut							33																			46
	New York							142																			31
	New Jersey							23																			34
	Pennsylvania							133																			48
	Delaware							5																			1
	Maryland							490																			3
	District of Columbia							104																			21
	Virginia							2,586																			4
	North Carolina							1,032																			5
	South Carolina							408																			5
	Georgia							733																			7,457
	Alabama							86																			3,123
	Mississippi							518																			242
	Louisiana							262																			4,092
	Total number																										7,457
	Number born free																										3,123
	Number that purchased their freedom																										242
	Number emancipated in view of emigrating to Liberia																										4,092

NOTE.—The above does not include the number (about 1,000) that have been sent by the Maryland Colonization Society to the colony of "Maryland in Liberia."

## Address of the Rev. Charles H. Read, of Virginia,

AT THE ANNIVERSARY OF THE AMERICAN COL. SOCIETY, 18th JANUARY, 1853.

MR. PRESIDENT, and respected patrons, and friends of this noble enterprise of African Colonization,—in rising to address this assembly, in this order of the proceedings of this meeting, and under the pleasing ravishment in which we have all shared so deeply,—I cannot doubt that I have your sympathies, appreciating as you must the delicacy and difficulty of my position.

I am reminded of the beautiful lines of Moore, which I could wish might now be verified :

“ The Georgian’s song was scarcely true,  
When the same measure, sound for sound,  
Was caught up by another lute,  
And so divinely breathed around,

\* \* \* That none knew whether  
The voice or lute was most divine,  
So wondrously they went together :”

—would that *that answering lute* were indeed mine, on this occasion, for then might the charm which has been distilling upon us for the last hour still linger. But instead of such a voice or lute,—mine is as it were an humble *reed*, practised most in *pastoral* life.

In responding to your summons, Mr. President, under these circumstances,—upon a field where I have no reputation to save, and where there are no longer any honors to be won,—I shall be indulged in stating, as briefly as possible, the topics on which I had proposed to speak, without enlargement or elaboration.

It is a fact, worthy of attention, that the Report,—to the interesting and instructive details of which we have listened this evening,—is the THIRTY-SIXTH ANNUAL REPORT of a Society, which has from the first, and during all this period, engaged the serious attention, and been under the superintendence, and guided by the wisdom of many of the wisest and best men of this nation ;—this fact, alone, challenges the respect of all who revere wisdom and virtue, for this scheme of African Colonization.

That most eminent men, from all sections of this country—of different political faith—men of unquestionable piety and superior intelligence, in different denominations of christians—have discerned in the objects and operations of this Society *something* to engage their joint sympathies, and labors and prayers—this is enough to stamp the cause itself with a high measure of moral grandeur.

This, then, is no ephemeral project, originating in adventitious popular excitement ; the *history* of this enterprise—what is it but a monument of renown!—on which the names of the great and the good, **LIVING** and **DEPARTED**, are durably inscribed ; its *objects*, those to which wisdom and virtue have been, and are now tributary ; this cause has thus a *life* of excellent memory and associations in the *past*, it *yet lives*, wearing here to-night funeral emblems which connect it with mighty men of renown, who were devoted to it while they lived—who bestowed upon it their dying benediction—and who have left it to the sympathies and guardianship of their admiring survivors.

Unless I mistake its past history, its achievements, its present aspects, and its hold on the public regard ; unless I mistake all these, and the converging lines of prophecy and of Providence—this cause was never so promising and strong as it is at this moment.

Difficulties, great difficulties, have been encountered by it, and have been overcome ; other and severe trials may have to be encountered in its future progress ; but no past or present obstacles warrant distrust. Allusion was made by the Hon. and eloquent gentleman who preceded me, to the history of the colonial struggles, at Jamestown and Plymouth,—and if we need further encouragement, let me add the history of Christianity ;—surely those who remember Jamestown and Plymouth, and more than all, they who follow Christianity from the Manger and the Cross, to its present development—are not to be discouraged in their zeal, or retarded in their efforts by mere difficulties,—whether they arise from ignorance, from error, or from that strange pugnacity which is one of the fruits and characteristics of depraved nature.—Difficulties ! opposition, in a good cause ! these are but trials necessary to strength ; like violent winds bearing down upon the forest, causing the trees to spread their roots more widely, making the trunks more firm, giving greater extension to the branches, and producing more exuberant and beautiful foliage. (Applause.)

But what, let me inquire, is the cardinal principle of public morals, by which we are animated in the advocacy and support of this work of African Colonization ?

Have we, or have we not, some clear

and tangible rule of action, some definable moral principle, underlying and animating all this movement?

I noticed within a few days, in one of the popular journals, a statement to this effect;—that upon the first exhibition of a working model of Ericsson's caloric engine in England—the accomplished and celebrated Professor Farady was announced to lecture before a London audience, upon *the motive principle* of that sublime invention, which is now the subject of such intense interest throughout the land;—and that but half an hour before the Professor was to meet the brilliant audience which had already begun to assemble, he made the mortifying discovery that he had entirely misapprehended *the motive principle* in the invention. He could say that the model *did act*; he could tell that one part acted upon another;—but *why the engine acted at all*, he was utterly incapable of explaining.

Mr. President: Self-respect, and the present public attitude of this Society, seem to demand that its cardinal principles should be distinctly stated. It is not perhaps, enough, sir, to point inquisitive minds to the names of its founders and patrons, and to claim co-operation from the community generally, in their individual and governmental capacity, *simply* because many good men have identified themselves with this Society. Nor will it suffice, perhaps, to satisfy every candid and well-disposed inquirer, to point to *incidental results*, such as the suppression of the slave trade on the coast of Africa, and the planting there of the seeds of christian civilization and good government. The existing relations between the free colored population in our country, *the people to be colonized*, and the white population, to whose hands Providence has entrusted the exercise of intelligence, wealth and political power, and upon whom the management of this particular scheme of colonization is devolved; the existence of these two principal parties and their relations to each other, *here*, at home, these elements, out of which the whole scheme originates, must needs be considered.

The free colored people in our country sustain *such a relation* to the white population—to whose hands Providence has entrusted the exercise of intelligence, wealth and GOVERNMENT—as invests them with certain *rights* and devolves on us certain *duties*. Mr. President, the doctrine which I am about to propose may, or may not, receive immediate approbation, nor is this

Society made responsible for it because of its utterance on this floor and on this occasion. I adopt and offer it as my own, while it is just to say that it is literally borrowed from one who is largely known and honored.

"Human rights," says the Rev. Dr. Stiles, "I take to be summarily *three*.—1st. The right of *existence*. Life is the gift of God, and operates a right of existence against all save Him who bestows it. This right involves a reasonable use of all the faculties and powers of the subject. 2nd. A right of *happiness*. The Creator has surrounded man with every object suited to refresh the desires of his nature, and thus invests him with a right of indulgence, a right of happiness. 3rd. A right of *supervision*. God, in creation and providence, frequently places man in a state of dependence wherein the enjoyment of his natural rights can never be reached without progressive development, *under competent SUPERVISION*. This indicates a RIGHT OF SUPERVISION. Such a right is universally felt to result from the coincidence of three things.

"Let there exist an incapacity of self-government, which renders its exercise mischievous to the parties and to society; and for which God in creation and providence has appointed a guardianship, and all men will feel that every such human being has a right to wise and kind *supervision*."

Here we find, as I must think, the groundwork, the root and life of our enterprise. This principle, distinctly apprehended, and legitimately applied, indicates a line of action that shall be both kindly protective toward the free colored people among us, and safe for those whose sympathies and supervision are called into exercise in their behalf.

Let us notice a simple illustration of this principle; look at *the infant* of our species, ushered into existence by Providence, in such feebleness and utter incompetency of self-support, that if life itself is of any worth, or invested with any rights, the first of all rights is the right of *supervision*. This right of supervision on the part of the helpless and dependent, devolves a *duty* upon some proper guardian, whosoever Providence may indicate that guardian to be; and this *duty* to supervise must of course be connected with, and inseparable from, suitable authority to control the subject. The child has no forecast, no prudence; if not directed, guided, controlled, he destroys himself. It is idle

vaporing, the merest trifling, to talk to him about *natural rights*, as sentimental philanthropists, flattering demagogues, and despisers of healthful authority now bruit the notion of *human rights* around the world.

Thus the very right of existence itself is inseparable from the right of supervision; and this *right* of supervision operates the *duty* of supervision on the parent, and invests that parent with authority to control. When the parental responsibility is neglected, or when by reason of the death or incompetency of the parent, the child is left defenceless, then ordinarily the next of kin may be expected to assume the place and authority of the parent; but if kindred and immediate friends fail, then the child's right of supervision vests on SOCIETY in its more public capacity. Let the defenceless be *many*, instead of *one*; let them so be multiplied that neither individuals, nor small communities in their associated action, can meet the pressing emergency, and then broader and stronger combinations are necessary; or, as the case may be, the kind and strong arm of STATE or GENERAL GOVERNMENT, is righteously called into requisition.

In advocating this *first right* of supervision—on the part of those who are incompetent of self-protection, of self-government—and this *duty* of supervision, on the part of those who are competent to exercise it, we are not to disregard the prudent care, the protection, which the benefactor owes to himself. Society owes to *itself* protection against adverse elements, within and without its bounds, as well as kindness to the feeble and the suffering cast upon its care.

Authority, to control, is often quite as essential as kindness to supply and defend. When many talk of "*human rights*," in our day, the idea is quite too prominent, that every man has a right to act out his own pleasure; a kind of liberty is advocated which is but another name for licentiousness; a kind of philanthropy is proposed which would patronize indolence, vice and crime; but the *first right* wherewith God has invested a human being, is that of supervision, coincident with suitable control, under which there may be developed those natural and moral functions, without which other rights cannot be enjoyed.

Now it has so happened, under the Providence of God, that we have here in the midst of us a very large and rapidly augmenting population *whose incompetency*, on

account of poverty, ignorance, inferiority of condition by reason of color, and the oppressive influence—if any please so to denominate it—of caste, has justly awakened a deep and earnest sympathy in their behalf. Here is an emergency to which the kindness and the best exertions of individuals, single-handed, is altogether inadequate. Here, too, is a question of policy and of safety which may well engage the combined wisdom and energies of society, of the State.

It is utterly impracticable to merge the distinction, and blend the white and colored races on this continent: the antagonism is irreconcilable. Between the upper and nether stones of cheap white labor on the one hand, and the system of slave labor on the other, they must be ground to powder. In this situation *they must go down!* unless the *right* and the *duty* of supervision shall come to be felt.

Unless I misapprehend this whole matter, *here* is a cardinal principle—a *moral obligation* as well as a *political necessity*, which men ought to consider and to feel.

There is a philanthropy, so called, which spoils the subject of it: there is a care of ourselves which is brazen-hearted and sordid. The idea of supervision which I would advocate, and which may find a beautiful and practical illustration in the operation of this scheme of Colonization, is not simply the putting out of our way that which is disagreeable to us; it is not a mere getting rid of a poor, degraded population because they are burdensome; it is not the exportation of poverty, ignorance, misery and helplessness, to other shores to shift for itself as it may—to find friends or to starve; but we are actuated, as I would fain believe, by a law of *kindness* and of *prudence* which is worthy to be proclaimed abroad, and which deserves the respect and support of the entire American people—of the world. We would exercise our sympathy and our power kindly and wisely, having due regard both toward the free colored people and ourselves.

No one will contend that we are called upon, either by the dictates of wisdom or humanity, to surrender the position and power which we hold, and to change places with the colored race. The idea of a mixed race, or of a mixed government, is absurd. The plan of organizing the free colored people into a distinct political body on this continent is, if possible, yet more absurd; and yet *something must be done!*

This Society aims at the only safe, hu-



mane and practical course. What it has attempted to do, has, thus far, been successfully and well done; and has proved, to the full conviction of many, that, with sufficient patronage from the people at large, and from the Government, the colonization of our free colored population is completely practicable.

This American Colonization Society has undertaken, with the consent of a considerable number of colored people who have already put themselves under its care, to occupy the place of a *guardian*—A SUPERVISOR—to counsel, assist, and defend them; they have been removed from a theatre where their inferiority of position must ever have been felt with discouraging and crushing weight; they are now a free, happy, prosperous people; in a climate natural to them, and where they can walk erect among equals, and say of the soil, and of the improvements, and of the government, “*these are our own.*”

After what has been said, so eloquently, here this evening, it is neither necessary nor in good taste for me to enlarge upon the success of this scheme of colonization. What has been accomplished is a matter of history, both in respect of the substantial good secured to the subjects of colonization themselves, and the inestimable benefits conferred on Africa.

Mr. President, I am satisfied, without further occupation of time, to have announced what I believe to be the true principle of this noble enterprise; a principle of prudence, virtue, and humanity; a rule of action indicated clearly by the Provi-

dence of God, and by the law of Love to the helpless who are cast upon our care.

If all, or any considerable part, of the interest and of the feverish and dangerous excitement with which the public mind is agitated, in reference to the colored people among us, could be directed into the channel of this Society's operations; if individuals, the several States, and the General Government will but bestow their sympathies, support, and encouragement, in favor of this cause, as virtue, humanity and enlightened public policy seem to demand—then, indeed, may this Society, and through this instrumentality, the American people and Government, may become the GOEL, the DELIVERER, of an impoverished multitude at our door, and shed the light of christianity and the benefits of civilization and good government, upon one of the darkest portions of the globe.

We are reminded, by the report, of Death's doings during the last year in the ranks of the patrons and friends of the cause. We are ourselves but shadows; our breath is in our nostrils; these throbbing hearts within us are

“————— but muffled drums,  
Beating funeral marches to the tomb.”

Shall we not, then, do well to quicken our diligence; to devote fresh energies to a cause so noble; to endeavor to rally around it all who feel a sympathy for suffering humanity—often repeating the petition in which we have united here this evening—that God may continue to smile upon this work of our hands.

### Receipts of the American Colonization Society,

From the 1st of February to the 1st of March, 1853.

#### VERMONT.

*Peacham*—In part of a Legacy left the Am. Col. Soc. by the late Dr. Josiah Shedd, of *Peacham, Vt.*, by Samuel H. Chandler, executor..... 1,997 58

#### MASSACHUSETTS.

*Boston*—Hon. Albert Fearing, towards colonizing the slaves of Hon. Will. E. Kennedy, of Tennessee..... 1,000 00  
*Lee*—Eli Bradley, Esq..... 1 00  
*Williamsburgh*—Wm. A. Nash, Esq..... 13 00

1,014 00

#### RHODE ISLAND.

By Capt. George Barker:—  
*Newport*—Mrs. Eliza DeWolfe Thayer, \$10; J. P. Hazard, \$100; Miss Mary P. Hazard, \$2; Thomas. R. Hazard, \$25;

Rev. T. Thayer, \$1; Mr. H. King, \$2..... 140 00

*Bristol*—Mrs. Hannah Gibbs, in testimony of affection, to constitute Joseph S. Cooke a life member of the Am. Col. Soc., \$30; Mrs. H. Gibbs and Mrs. R. DeWolfe, as a tribute of respect to constitute Lewis L. Miller, M. D., a life member of the Am. Col. Soc., \$30.... 60 00

*Providence*—Alexander Duncan, Esq., \$1,000, to constitute himself a Life Director of the Am. Col. Soc.; Edward Carrington, to constitute George S. Wardwell a life member of the Am. Col. Soc., \$30; R. H. Ives, \$25; Moses B. Ives, \$20; H. N. Slater, \$25, Ezra W. Fletcher, \$5, to constitute Ezra W. Fletcher a life member of

the Am. Col. Soc., \$30; Lady and daughter, \$20; Miss Julia Bullock, Dr. Samuel B Tobey, A. D. and J. Y. Smith, Thos. Harkness, each \$10; Rev. Allen Brown, \$7; Calvin Dean, Elizabeth Waterman, Gilbert Congdon, Wm. Field, Rufus Waterman, S. A. Nightingale, Richard Waterman, Paris Hill, W. J. Cross, L. P. Child, J. Carpenter, Mrs. Benjamin Aborn, H. W. Gardner, Joseph Rogers, Josiah Seagrave, jr., John H. Mason, W. W. Hoppin, Mrs. S. A. Paine, H. A. Rogers, E. P. Mason, Hon. Chas. Jackson, Cullen Whipple, H. L. Kendall, each \$5; Miss A. L. Harris, Mrs. Alice T. Clarke, each \$4; S. N. Richmond, \$2; Sarah Fish, 25 cents; Cash, 50 cent : Cash, \$1..... 1,318 75

1,518 75

## CONNECTICUT.

By Rev. John Orcutt:—  
*Hartford*—Miss Elizabeth J. P. Shields, \$30, to constitute herself a life member of the Am. Col. Soc..... 30 00  
*Collinsville*—S. W. Collins, \$10; Rev. Charles B. McLean, \$3; R. Humphrey, S. P. Norton, Charles Blair, each \$2; G. H. Neaving, Cash, G. Chapin, D. B. Hale, P. O. Humphrey, Charles Babcock, J. Thompson, E. Alford, L. Tucker, Dea. H. N. Goodwin, B. M. Mattoon, G. P. Haywood, N. H. Brainard, C. A. Chapin, each \$1; L. G. Brown, E. Hill, J. A. Carter, J. McTaylor, A. Stevens, L. Haywood, J. R. Andrew, O. S. Case, each 50 cents; J. Heath, S. Atwater, J. Root, S. Codding, each 25 cents; W. H. Bailey, 37 cents; Master Thomas, 6 cts. 38 43  
*Madison*—Col. Wilcox, Baldwin Hart, S. H. Scranton, each \$5; A. Doud, M. L. Doud, each \$2; J. T. Lee, G. B. Dudley, T. V. Meigs, E. Scranton, Mrs. Hand, T. W. Doud, each \$1; Mrs. M. Wilcox, Miss A. Meigs, each 50 cents. 26 00  
*Clinton*—Dr. Hubbard, \$10, in full to constitute Rev. James D. Moore a life member of the Am. Col. Soc.; others, \$3.06.. 13 06

*Farmington*—John T. Norton, \$10; Egbert Cowles, \$3; E. L. Hart, Fisher Gay, W. M. Wadsworth, E. B. Oliver, Jas. Cowles, Mrs. E. W. Carrington, M. Humphrey, Mark Gridley, each \$2; J. Wilcox, W. Whitman, Rev. Noah Porter, D. D., Mrs. S. Wadsworth, Mrs. Harriet Cowles, Dea. Simeon Hart, A. Ward, J. D. Cowles, A. Bidwell, each \$1; Miss Sarah Porter, \$1.50; G. D. Cowles, 50 cts.; A friend, 8 cts..... 42 08

149 57

## NEW JERSEY.

*Morristown*—L. Keese, Esq..... 10 00

## MARYLAND.

*Baltimore*—Cash..... 30 00

## DISTRICT OF COLUMBIA.

*Washington City*—Rev. P. Slaughter, J. S. Combs, Hon. Samuel F. Vinton, Anson G. Phelps, jr., Wm. V. Pettit, W. B. Thrall, Rev. James Mitchell, W. P. Foulke, John Wells, A friend, each \$1..... 10 00  
*Georgetown*—From Zion's Traveler, through F. D. Baker, \$1.. 1 00

11 00

## VIRGINIA.

*Norfolk*—John S. Wise, by Rev. Wm. H. Starr..... 5 00  
*Massie's Mills*—Thomas Massie, M. D..... 25 00

30 00

## NORTH CAROLINA.

By Rev. Jesse Rankin:—  
*Ashborough*—Jonathan Worth, Esq..... 5 00  
*Huntsville*—Nich's L. Williams. 10 00  
*Poplar Grove*—Rev. S. C. Miller 5 00

20 00

## GEORGIA.

*Ocklockney*—Collection in the Ch. of which Rev. Joel S. Graves is Pastor..... 5 00

## OHIO.

*Cincinnati*—Manning F. Force.. 1 00  
*Hillsborough*—Legacy left the A. Col. Soc. by the late Peter L. Ayres, of Hillsborough, Ohio, by R. H. Ayres, Esq., executor, \$200; R. H. Ayres, Esq., \$2,10..... 202 10

203 10

INDIANA.

Princeton—Miss Mary Ann Eliza Woods, in part to constitute herself a life member of the A. C. S., by Mrs. Jane Kell. . . . . 10 00

MISSISSIPPI.

Natchez—Dr. F. A. W. Davis, \$50; A. C. Henderson, Thos. Henderson, each \$100; E. B. Fuller, Esq., \$100, to constitute the following persons life members of the Am. Col. Soc., viz: Rev. John Hull, pastor Third Presbyterian Church, Trenton, N. J., Rev. Theodore L. Cuyler, pastor Third Presbyterian Church, do., and Jon'n Fisk, Esq., do., by Thomas Henderson, Esq. Collection in Pine Ridge Church, with which amount James F. McCaleb, Esq., is to be constituted a life member of the Am. Col. Soc., by Rev. B. W. Williams, \$50, 25. . . . . 400 25

Total Contributions. . . . . \$3,201 67

FOR REPOSITORY.

(For January.)

MAINE.—Bangor—Mark Webster, E. F. Duren, Michael Schwartz, John W. Chatman, Albert Emerson, each \$1, to Dec., 1853; Mrs. John Bradbury, \$2, to December, 1854; \$2. Thomaston—Georgies Insurance Co., to May 1, 1852, \$2. Brewer—Thomas Gragg, \$1, to September, 1855. New Castle—B. D. Metcalf, Edwin Fry, Joel Huston, each \$5, to Jan., 1858; Daniel Day, to Sept., 1853, \$1; Joseph Day, \$3, to Sept., 1859; William Hitchcock, \$3, to Sept., 1857; Eben Farley, \$5, to Nov., 1858; Capt. S. Henley, to Sept., '57, \$2; Col. J. Gliding, to September, 1856, \$2. Wiscasset—Rice & Dana, for 1853, \$1; Clark & Brooks, for 1854, \$1; Wilmot Wood, Hon. F. Clark, each \$1, to Nov., 1853. Brunswick—A. C. Robbins, to Sept., 1853, \$1; Dr. Lincoln, \$1, to Sept., 1852; Prest. L. Woods, to Nov., 1856, \$2; Hon. E. Everett, to Sept., 1855, \$3; Prof. S. A. Packard, to Sept., 1857, \$3. . . . . 55 00

NEW HAMPSHIRE.—Oxfordville—Dea. S. Palmer, for 1853, \$1.

Portsmouth.—Mrs. H. N. Curtis, to July, 1853, \$1. Claremont.—Nathaniel Cowles, to August, 1853, \$1. . . . . 3 00

VERMONT.—Manchester—Cyrus Munson, to Nov., 1855, \$2. . . . . 2 00

MASSACHUSETTS.—Mew Bedford—Lyman Bartlett, for '53, \$1. Lee—Stephen Bradley, for 1851 and 1852, \$2. Medfield—Wesley P. Balch, Joel Baker, Jacob R. Cushman, each \$1, for 1853. . . . . 6 00

CONNECTICUT.—By Rev. John Orcutt.—Winsted—M. and C. J. Camp, Geo. Dudley, Esq., each \$1, for 1853. Winchester—Dr. Lyman Case, N. Adams, Esq., Dea. Elisha Smith, W. B. Dickerman, each \$1, for 1853. Winchester Centre—T. Bronson, for 1853, \$1. . . . . 7 00

NEW YORK.—Coila—Rev. Alex. Bullions, to January, 1854, \$5 5 00

PENNSYLVANIA.—New Burgh—Means & Snyder, for 1853, \$1. Carlisle—James Hamilton, for 1853, \$1. . . . . 2 00

MARYLAND.—Baltimore—John Davis, to 1853, \$2; Capt. J. M. Cooper, for 1853, \$1; Henry Patterson, for 1853, \$1. 4 00

VIRGINIA.—Fredericksburg—Geo. Sample, Aaron Lomax, each \$1, for 1853; R. C. L. Moncure, \$2, to July, 1854. Racoon Fo-d—Miss Eliza Stringfellow, for 1852, \$1. Franklin—John W. Semer, to Nov., 1853, \$1. George Hammer, Jr., for 1853, \$1. Prince Edward C. H.—Rev. F. S. Sampson, D. D., for 1852-1853, \$2. 9 00

NORTH CAROLINA.—Newbern—Mingo Croom, for 1853, \$1. Theodore Blackledge, \$1, for 1853. Moffitt's Mills—William Stout, to Feb., 1853, 10 cts. . . . . 2 10

GEORGIA.—Savannah—Anthony Sherman, for 1852, \$1. G. Frasher, \$1, to July, 1853. Macon—Lydia Dixon, for 1853, \$1. Milledgeville—Wilkes Flagg, \$1, for 1853. . . . . 4 00

ALABAMA.—Montgomery—Peter C. Mills, Alfred George, each \$1, for 1853. . . . . 2 00

KENTUCKY.—Midway—Rev. H. S. McElroy, for 1853, \$1.—Russellville—John P. Freeman, for 1852, \$1. Dr. J. R. Bailey, for 1852 and 1853, \$2. Henderson—Isaac Sheffer, to October,

1853, \$1. <i>Nicholasville</i> —Ellis Corn, to 1st Jan., 1851, \$2.— <i>Hartford</i> —Obed. Burnett, Linsey R. Carson, Thomas Baird, each \$1, for 1853. ....	10 00	Whitaker, Edward A. Greene, Orin A. Read, Benj. White, Menzie Sweet, Charles Dyer, John R. Burroughs, Dea. Wm. Andrews, H. P. Hunt, each \$1, for 1853; Hon. Thomas Burgess, Mrs. Elisha Harris, each \$2, to Jan., 1855; Frederick Fuller, \$2, to 1857; Dea. Pardon Miller, \$2, to January, 1854; John J. Stimpson, \$2, for 1853 and 1854. <i>Woonsocket</i> —Arnold Spear, for '53, \$1.	30 00
TENNESSEE.— <i>Columbia</i> —W. J. Sykes, for 1852, \$1. ....	1 00	CONNECTICUT.—By Rev. John Orcutt:— <i>Farmington</i> —Charles Thompson, F. W. Cowles, each \$1, to Dec, 1853; A. Ward, \$1, for 1853. ....	3 00
OHIO.— <i>Cedarville</i> —John Miller, for 1851-'52-'53, \$3. <i>Enon</i> —Mrs. Mary Galloway, for 1853, \$1. <i>Loveland</i> —Joseph Smith, to Jan., 1853, \$2. <i>Hibernia</i> —A. V. Smith, to Nov., 1855, \$3. <i>Troy</i> —Wm. Barbee, for 1853, \$2. ....	11 00	PENNSYLVANIA.— <i>West Finley</i> —R. C. Burns, for 1853, \$1. <i>Hamlinton</i> —Geo. W. Leach, Esq., \$1, for 1853. <i>Starucca</i> —C. P. Tallman, Esq., \$1, for 1853. <i>Philadelphia</i> —Benjamin Coates, to Jan., 1856, \$6 88..	9 88
INDIANA.— <i>Fort Wayne</i> —Rev. A. W. Freeman, \$1, for 1853. ....	1 00	MARYLAND.— <i>Baltimore</i> —James A. Handy, for 1853. ....	1 00
ILLINOIS.— <i>Abingdon</i> —Rev. J. M. Beard, Wm. Jared, and E. Smith, each \$1, for 1853. ....	3 00	GEORGIA.— <i>Augusta</i> —Dennis Alexander, on account, \$9; Henry Saxton, on account, \$7. <i>Savannah</i> —Anthony Sherman, to May, 1853, \$1. <i>Hawkinsville</i> —Marshall McGee, Riley Williams, each \$1, for 1853, \$2. <i>Macon</i> —Charles Craft, Rev. Joseph Williams, each \$1, for 1853, \$2. ....	21 00
MISSISSIPPI.— <i>Olive Branch</i> —A. B. Cowan, \$3, to Jan., 1854. ....	3 00	FLORIDA.— <i>Madison C. H.</i> —Mrs. N. B. Reed, for 1853. ....	1 00
MISSOURI.— <i>Westport</i> —Jackson Johnson, for 1853. ....	1 00	KENTUCKY.— <i>Lexington</i> —Albert Allen, to Sept., 1853, \$1. <i>Augusta</i> —Col. James Fee, for '53. \$1. ....	2 00
WISCONSIN.— <i>Jan'sville</i> —Rufus M. Hollister, for 1853. ....	1 00	OHIO.— <i>Stuebenville</i> —T. S. Hening, M. D., for 1852 and 1853, \$2. <i>Cincinnati</i> —Manning F. Force, for 1853, \$1. <i>Xenia</i> —Rev. Jas. C. McMillan, John Vaneaton, each \$1, for 1853, \$2. <i>Kenton</i> —Robert Moodie, \$1, for 1853. ....	6 00
Aggregate. ....	\$132 10	INDIANA.— <i>Laurel</i> —James Hays, for 1853, \$1. <i>Columbia</i> —Rev. John W. Dole, to Jan. '55, \$1.	2 00
FOR REPOSITORY.		MISSOURI.— <i>Boonville</i> —Jordan O'Brien, for 1852. ....	1 00
(For February.)		Total Repository. ....	98 88
MAINE.—By Capt. George Barker:— <i>Robbinston</i> —Mrs. Mary Balkam, to Jan., '55, \$2; Rev. D. B. Sewall, to Jan., 1854, \$1. <i>Limerick</i> —Rev. Charles Freeman, to Nov., 1852, \$1. ....	4 00	Total Contributions. ....	3,201 67
NEW HAMPSHIRE.— <i>Bridgewater</i> —A. P. Hoyt, Esq., to July, '53.	1 00	Total Legacies. ....	2,197 58
VERMONT.— <i>Pittsford</i> —A. C. Kellogg, for 1852, \$1; A. Crippler, I. Leonard, Dr. K. Winslow, C. Hitchcock, each \$1, to August, 1853. <i>Burlington</i> —Z. Thompson, Esq., for 1853, \$1. ....	6 00	Aggregate Amount. ....	\$5,498 13
MASSACHUSETTS.— <i>Lee</i> —Eli Bradley, to Nov. '53, \$1. <i>Brimfield</i> —Solomon Homer, Thos. Hubbard, Linus Homer, each \$1, to Jan., 1854, \$3. <i>Williamsburgh</i> —William A. Nash, to May, 1854, \$7. ....	11 00		
RHODE ISLAND.—By Capt. Geo. Barker:— <i>Newport</i> —Hon. D. C. Denham, for '53, \$1. <i>Bristol</i> —Mrs. Sarah Peck, for 1853 and 1854, \$2; Rev. Thomas Shepard, Hon. Benjamin Hall, Mrs. Samuel Bradford, each \$1, to Jan., 1854, \$5. <i>Providence</i> —Stephen Arnold, Resolved Waterman, R. J. Arnold, Caleb C. Cooke, Wm.			

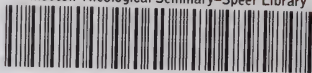




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